

tion, and the clear setting-out of the material should help the teacher to master the lessons quickly. These lesson books will be hard to beat. For Scripture classes in the State schools they will be particularly useful.

"**This Business of Living**," by Professor L. W. Grensted, the well-known Oxford scholar, is published by the Student Christian Movement Press. Dr. Grensted discusses "Life's Problems," "Conventional Remedies," "Science and Behaviour," "Religions and Religion," "From Death to Life," etc. The writer is an expert in philosophical and psychological problems, and interprets many of the difficulties of everyday living with the aid of the light they give. This is a book to read with an alert mind. Dr. Grensted makes some challenging statements, e.g., "It is not strictly true that the fundamental clash to-day is between religion and secularism. It is rather between religion and religion. The issue is . . . whether this kind of religion or that will prevail." "Tradition can easily become a security instead of a challenge." "God is actually implicit in the very fact of man's quest for Him. In Christianity He is made known."

"**The Christ of God**," by Henry Balmforth, is also published by the S.C.M. Mr. Balmforth is Headmaster of St. Edmund's School, Canterbury. This is the third volume in the Diocesan Series sponsored by a Council of Bishops and prominent clergy. The author is rather dogmatic in some of his statements, but there is some fine material, ably presented.

"**The Teaching of Religion by Parents**," by Phyllis Dent. (Our copy from the publishers, Messrs. Eyre & Spottiswoode, English price, 6d.) This is a reprint from "The Recall to Religion," and contains some practical counsel for parents in the religious training of children. The keynote of the brochure is a statement concerning a great Christian, "It is important to realise that his earliest apprehension of religion or of the Church was of something alive and glowing, woven into the very texture of his happy home." "God's answer to the problem of human education is the plan of a family."

"**Bright Gems from India**," by Ida Philip. (Published by the C.M.S., Sydney. Price 1/-. Our copy from C.M.S. Bookroom, Sydney.) This booklet is for school study and forms the subject matter for an examination to be held in due course. There are nine chapters, with a map of India, dealing with the peoples, their origin and customs, Christian work in India, and Australia's part and responsibility

therein. The closing chapters give some scenes and stories from Australian missionaries, and some great Indian Christians. The writer, who has had a great deal of missionary experience in India, seeks to tell of "the human jewels to be found there amid poverty and degradation, all of whom may one day become 'Bright gems for His crown.'" The story of Mrs. Cain, the first Australian missionary to India, and her founding of the lace-making industry, is especially interesting for Australian churchpeople. We welcome this contribution to missionary literature from the pen of an Australian missionary.

"**The Senior**," the quarterly magazine of the Senior Fellowship and Girls' Bible Class of St. Paul's, Chatswood, N.S.W. Price 2/- per annum, 30 pp. This publication is probably unique in Australian church life. It is well printed by the Roneo process and has a pleasing set-up. This issue marks the beginning of the tenth year of publication, and indicates a wider circulation than the parish bounds, copies going to all the States, New Zealand, England and America. The articles are in the main original, and there are several pages of personal interest, and indicate a very live Fellowship. We congratulate the Editress upon a really successful issue.

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2, No. 13—New Series.

JUNE 29, 1939.

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Notes and Comments.

THE INTERNATIONAL SITUATION.

AS we go to press matters are assuming a very threatening aspect in the East. Japan is bent upon exacerbating the European elements in the British and American Settlements. It is obvious that the immediate object of this new move is to secure a reversion of trade interests. This is yet another illustration of the close relation between economic and national relations.

It is impossible for two great Powers like Britain and the United States to submit tamely to repeated indignities.

Mr. Chamberlain has a heavy responsibility thrust upon him once more. We feel that the intemperate criticisms to which he is being subjected indicate a lack of that balanced sanity which is most essential in view of the grave menace of war.

Two or three circumstances render the possibility of war more remote than might otherwise appear.

The so-called Axis Powers have worked on a scheduled plan, which has hitherto proved advantageous. They have sought, with a measure of success, to divide the interests of the democratic

peoples. They have succeeded in Spain, and there we have reason to believe the democracies blundered. Sentiment has been permitted to override hard fact, and a valuable front against France has been gained by the allegiance of Franco to the Axis. The Axis Powers also succeeded in Czechoslovakia and Albania. The present diversion appears to be framed with the intent of making a further advance on Danzig possible.

But here come in the considerations to which we have adverted as making war, while not impossible, at least difficult.

The interests of the U.S.A. are vitally threatened. The American Fleet is in Chinese waters. With China an unsolved problem and Russia ready to seize any opportunity, Japan may well hesitate to risk a major sea engagement. If her communications were imperilled, disaster in China might follow with startling rapidity. A quick naval disaster would have far-reaching results, and it is not beyond the bounds of possibility.

Italy may well hesitate before making the final decision. With her long coastline and the peculiar position in the Mediterranean, she might suffer irreparable damage before her powerful German ally could offer her effective assistance.

The times are fateful. The Psalmist wrote sorrowfully, "When I spoke to them of peace they made ready for war." Our erstwhile pacifist friends might utter the same plaint. We need to be much in prayer that sane counsels will prevail in Europe and in the East. When will men learn that the Prince of Peace alone can bring lasting security? Even so! Come, Lord Jesus.

"THE CHALLENGE" AND THE CATHEDRAL.

WE have read with some surprise an evidently inspired article in "The Challenge" (an organ of Central Churchmanship published in Sydney), relating to the plans of St. Andrew's Cathedral. A misleading impression might be created by the wording of the paragraph in question. We know that some have seen notices in the public press derived from "The Challenge," and have interpreted literally the statement that "Secrecy, however, has been laid upon the opinions of the examiners." At the risk of appearing pedantic and inviting another literary defence of "Challenge," we venture to point out that "opinions" are always secret until they are expressed. It is an unfortunate sentence.

But there is a more serious aspect than any infelicity in expression. The idea has gone abroad that some "force majeure" has been exercised on an unwilling Committee who are called, not very happily, examiners. The truth is that the Committee elected by Synod and the Standing Committee felt that it should pursue its investigations unhampered by press criticism, whether intelligent or otherwise, and that the plans should be released when, and only when, the Committee had decided on the best

scheme to lay before the Synod, or in the alternative, felt itself unable to come to agreement.

We have heard many rumours as to proceedings in Committee and alternative suggestions, but in loyalty to a recognised tradition we have respected the decision of the responsible people who have been entrusted by Synod with an important duty.

We must be allowed to express our regret that some member of the Committee forgot that a majority-vote binds in such circumstances and supplied information to "The Challenge." We regret more deeply that "The Challenge" saw fit to throw out its "red herring" with an implication that the Committee had been muzzled against its will.

"FIRST PRINCIPLES" AND "PREPOSITIONS."

"CHALLENGE" has two articles, one on "First Principles," and the other on "Prepositions."

They are of about equal length. This is surprising. "Challenge" takes this paper to task for a criticism which had been communicated to it on the English of our contemporary. We congratulate "Challenge" on getting home some shrewd hits at its critic, and such happy exchanges, if they are almost playful banter, make for pleasant rivalry and stimulate good feeling. We could say something on prepositions as auxiliaries to verbs, and prepositions which are, so to speak, "on their own," but we forbear. Matthew Arnold was a master of English, but occasionally Homer nodded. No one could defend the monstrous sentence which Arnold wrote on "Translating Homer," any more than we could defend Myers' gallant effort to make "Damascus" rhyme with "ask us." We are all akin to the great in their moments of weakness. But the article on "First Principles" raises a wide issue. We do not doubt the sincerity and good faith of the promoters of "Challenge," but do they objectively give Christ the central place? Some of them deny His physical Resurrection and literal Ascension. With all earnestness we contend that however unwittingly on the part of the writers such positions rob our Lord of His centrality in the scheme of redemption.

A PLEA FOR THE LITANY.

BISHOP Golding-Bird, at one time Dean of Newcastle, N.S.W., and now Archdeacon in the Diocese of Guildford, has recently made a strong plea for the revival of the use of the Litany in our services. He said that during his nine years at Guildford he had the privilege of officiating in every church in the diocese with one exception, and regretted that he rarely heard the Litany said or sung. He pleaded for its occasional use at least, either as a processional or as a part of Morning Prayer. "In my humble judgment," he said, "the Litany is incomparably superior as an all-embracing act of intercession to any of the special prayers which it is the usual custom to say after

the third Collect," and he went on to express the fear that not a few of the younger generation of churchgoers have literally never heard the Litany recited. "May I venture," he added, "to urge upon my brother clergy the use more frequently of the Litany, especially in these times when there can be no more appropriate form of public intercession."

UPON WHAT PRINCIPLE?

FROM the pages of the "Church Times" we have gathered the following item of interest to the Church of South Africa:—

"The tendency of the present Government to discriminate against the native and coloured peoples has lately found expression in a proposal to segregate the coloured in defined areas. The Episcopal Synod has protested against this proposal in a forcibly worded resolution, pointing out that it would be a violation of the law, no less than of the liberal principle on which the Cape has hitherto acted. The resolution runs:—

The bishops of the Church of the Province of South Africa, in Synod assembled, feel themselves solemnly bound to declare their opposition to any further interference with the rights and liberties and full citizenship of the coloured people in the Cape Province, as set forth in the Cape Ordinance of 1829.

The Cape Ordinance of 1829 declared that all free persons of colour lawfully residing in the colony "are and shall be in the most full and ample manner entitled to all and every of the rights, privileges and benefits of the law to which any other of His Majesty's subjects are or can be entitled."

The limitations of this principle of full citizenship imposed upon the coloured people since union, and now quoted as precedents for more complete segregation, have been forced upon them without their will and consent, and in spite of both their own repeated protest and the considered judgment of a large section of responsible Europeans.

The bishops stand by the principles enumerated in the Ordinance quoted above, and are opposed to any infringement of it as involving in its operation cruelty and injustice, and as being contrary in essence to the principles of a sound economic order.

Of course we go with the good Bishops all the way in this noble protest; but we cannot help calling to mind a recent refusal of the same Bishops to entertain the question of raising a coloured Christian to the office of Bishop in the Church of South Africa. They feared that the ministrations of such a Bishop would not be generally accepted in the congregations.

In a Church, professedly Christian, we are right in asking upon what principle are the Bishops in this regard exercising authority in the Church?

Prebendary Hinde is expected to reach Sydney on July 19th, and to stay until the end of August. A Church Convention for the deepening of Spiritual Life will be held in St. Andrew's Cathedral from July 31 to August 4, in which he will take part. Services will be held daily in the late afternoon and in the evening. There will also be a Retreat for Clergy at Moore College from the evening of August 28 until the morning of August 31, which Prebendary Hinde will conduct. Details will be announced later, but it will be possible for clergy from the country parts of the diocese to be accommodated in the College and in the Hostel during the days of the Retreat.

CHURCH'S STRUGGLE IN SOUTH AFRICA EXPLAINED.

Steps to be Taken to Obtain a Bishop.

(From the "Natal Mercury," May 12th, 1939.)

Allegations that the Church of the Province of South Africa was being prepared for a return to Rome, and that numbers of its clergy were members of the Confraternity of the Blessed Sacrament—an almost secret society which had as one of its objects to prepare for a reunion with the Church of Rome—were made at a public lecture in Durban last night by Mr. D. Gordon Mills, Registrar of the Synod of the Church of England in South Africa.

The subject of the lecture was: "Why the Church of England exists apart from the Church of the Province of South Africa."

Mr. Mills said that for a number of years members of the Church of England had heard themselves described in various ways as troublemakers, schismatics, irreconcilables. Once they had been described by the Dean of Pretoria as "a few octogenarians and mental deficients."

He submitted that before anybody was entitled to use terms like that they should examine carefully whether such expressions were justified.

"The Church of England's struggle in South Africa has been going on for nearly 100 years," said Mr. Mills. "When the British settlers came to this country they brought with them their beloved Church, and we claim the right to worship in peace and quiet according to the doctrines of that Church, and allowing others to worship as they think fit."

Start of Trouble.

The start of the trouble occurred in England with a movement known as the Tractarian, which later became the Oxford Movement and the Anglo-Catholic. A number of these Oxford leaders went over to Rome, and a certain plan was laid down, unknown fully even to-day, for the reunion of the Church of England with Rome.

"This movement came to South Africa," added Mr. Mills, "and my grandfather was one of many people who withdrew from the congregation of St. George's Church (now the cathedral) when the Tractarian Movement evidenced itself there. They did not raise a fuss, but bought a plot of land and erected a church where they desired to worship as members of the Church of England. Instead of that being allowed, it was sought to annihilate them."

"In Natal, too, the Church of England realised, as elsewhere, that they could not follow this new teaching, which was on all fours with the teaching of the Church of Rome."

Enumerating the fundamental differences between the two Churches, Mr. Mills submitted that the whole evidence made it clear as to what was the doctrinal basis of the Church of the Province of South Africa and that it had departed fundamentally from the legally established teachings of the Church of England, and repudiated over and over again the term Protestant.

The Rev. Alan Newbank, Chairman of the Synod, said: "When people tell you that the Church of the Province is the Church of England, tell them it is an absolute untruth. Don't let that untruth go by."

Ways and Means.

Interviewed by "The Natal Mercury" last night, Mr. Mills said that the Synod had been informed there were ways and means of obtaining a Bishop for the Church in South Africa, distinct from the Bishop of the Church of the Province.

They had discussed the matter in session yesterday, and steps would be taken in that direction.

If the Church of England is successful in the appointment of a Bishop, it will give rise to a difficult situation, as, under a ruling of the Supreme Court, the present residence of the Archbishop of Capetown, at Bishop's Court, is the property under trusteeship of the Church of England. There is little doubt that the Church of England will exercise those rights.

Synod Holds Two Sessions.

Two sessions of the Synod of the Church of England in South Africa were held in Durban yesterday, the morning one in the Greyville Presbyterian Church Hall, and the afternoon one in the Christ Church Hall, Addington.

The minutes of the previous sessions were read and were passed, subject to certain revision. Two sub-committees were then appointed.

The Registrar, Mr. D. Gordon Mills, gave a report concerning a number of clergy who were anxious to come out to work for the Church of England in South Africa.

He also mentioned the names of certain young men who wished to be ordained with a view to service in South Africa.

It was decided to communicate with them.

The Executive Council of the Synod was appointed to assist the president in certain duties, which would be carried out in normal conditions by the Bishop.

The Rev. E. Waddington was appointed acting president for such times when the president is away.

All the delegates paid a visit on Wednesday to St. Mary's Native Church, Maritzburg, which is the main centre of the Church of England's mission work in Natal—the Sobantu Church.

Clothing Appeal

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Have you something to spare? Clothing of any kind—men's, women's, children's—yes, even Furniture, as we hope to open a Hostel for homeless boys in the near future. Those articles not needed for the boys or the Hostel are sold—usually to poor families at prices to suit their purses—and the proceeds devoted to helping boys.

As the services of this Bureau are available to boys from any parish or diocese, likewise, donations are invited from all who love boys and who have confidence in the youth of Australia.

Please phone or write us that a carrier may call for your parcel.

HERBERT R. FORT,
Organising Secretary.

Quiet Moments.

A CALL TO REPENTANCE.

How John the Baptist Would Present His Message to the World To-day.

By Stephen Foot

(Author of "Life Began Yesterday")

IF John the Baptist were alive to-day, how would he present his message to the world? He spoke to crowds—he would do the same again. He used plain language that the people could easily understand; he was direct, definite and uncompromising; he would be exactly the same to-day.

I believe that he would be on the football grounds on Saturday afternoons addressing sixty thousand people through loudspeakers; but instead of "Repent ye, for the Kingdom of Heaven is at hand," he would speak of "Moral Rearmament." It is the old call to repentance, face your sins, let us examine ourselves, a reminder of the uncompromising standards that Christ proclaimed.

The most astonishing, and yet the most natural, development of the crusade for M.R.A. is the call from sportsmen to sportsmen. Sixty thousand people silent! A quarter of an hour before the big match is due to start, and out on the football

ground a slim, athletic figure speaking into a microphone. He is quickly replaced by another; it is a team that speaks. What do they say?

"If you want to stop war in the world, stop war in the home first."

"The trouble with most of us is that we think we are the only pebble on the beach, instead of considering the other fellow."

"The idea of boxing is to give as much as possible and to get as little as possible. That is the basis of Moral Rearmament."

"Moral Rearmament means changing the world by a change of heart in people."

"There is nothing wrong with the world, but the fellows in it, and these fellows are not only the other fellows. Moral Rearmament says let's figure out now how we can start with ourselves to build a new Britain that could lead the world."

Not only Britain. A telegram is read from Scandinavian athletic champions: "We promise faithfully our full assistance; inspiring Nordic sportsmen to join you whole-heartedly in the drive for Moral Rearmament. Clear the hurdles of fear, hate, pride and self-seeking, and we will reach the goal. A new spirit that builds bridges from man to man and land to land."

Study these verses of one of the Moral Rearmament songs:—

So I says to my wise old horsey,
"There's horse-sense in what you say;
We ain't very honest an' we ain't very lovin',
An' times we're pretty dirty, an' times we're pretty shovin',

Are You Hungry? No!

BUT THERE ARE THOUSANDS OF CHINESE, AFRICANS AND ABORIGINES WHO ARE!
READ THIS:

TANGANYIKA, AFRICA.—"The crops have failed this year, and we are experiencing one of the worst droughts for years. They are so helpless when the forces of nature fail them . . . the sight of some of the ill-nourished and starving is heart-breaking, and we are giving them all the food we can, but more horrible are the diseases which take these people in their weakened state . . . can I have my salary for next year so as to help them? . . . do do something!"

CHINA.—"It is terrible to see these thousands of terror-stricken refugees, some not having had a decent meal for days, others suffering from wounds, shell-shock and loss of limbs, and others having lost all possessions and their family. They wander with impassive stare . . . the pathos . . . the tragedy of all this! What comfort Christ has become to these thousands of homeless and hungry ones. It is our privilege as missionaries of C.M.S. to do this."

ABORIGINES.—"These people who are our immediate charge are so dependent upon us for food at times, especially as winter sets in. The little children are fed at our schools, and many of them are won to Jesus Christ through this means."

Church Missionary Society

Will you become a friend to these hungry ones? They are hungering not only for material bread, but for the Word and Bread of Life.

"FEED MY SHEEP." Send your Gift now? £3,000 needed before June 30th.

Address: 109a BATHURST STREET, SYDNEY.

But that's the way we're made, the funny way we're made, An' I guess we gotta stay that way."
"You're wrong," says my wise old horsey.
"If you're willing' God'll change you right away;
He'll tidy up your life so your friends won't know you.
And He'll help you change the world by a plan He'll show you,
But you've gotta be willin' an' absolutely willin'
For God to hold the reins His way."

As a layman I was encouraged by the Archbishop of Canterbury when he said that he hoped that laymen would take the lead in the movement for Moral Rearmament. More and more I have begun to see that the failure of the organised Church is the failure of those in the pews more than those in the pulpits. We have been a sitting Church instead of a Church on the march, a silent instead of a witnessing Church, easy-going, instead of uncompromising, sectional instead of universal. We all need this call to repentance or Moral Rearmament.

So let us thank God for the moral courage of these spiritual pioneers; it needs some courage for a young man to speak of these things in front of sixty thousand people. But let us also be prepared humbly to learn from them, first where we have failed, and then how we can help.

What about worship? Does this modern call to repentance lead men to God, or does it produce no more than a moral change? In answering these questions let me make two points about which there will be general agreement. The first is that worship without repentance is the worst kind of hypocrisy. Christ makes that clear in the 23rd chapter of St. Matthew, and also emphasised the need for facing moral issues in the famous saying: "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

My second point is that the moral change is at any rate a step towards God. Last night I was talking to a young business man for whom Moral Rearmament had meant a drastic facing-up to the standard of absolute honesty. He had risked dismissal from his firm by making some costly restitution, and certain practices have gone out of his life for ever. His wife has come into a new and rich spiritual experience; but he failed to realise that it was God's power that made it possible for him to do what he did, and he is still an Agnostic. I was convinced, however, after our talk, that it

will not be long before he comes to know Christ as his Saviour and Friend. . . .

Finally, let me say that during the last five years I have myself learnt in the Holy Communion Service the true meaning of the words: "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee"; and during these years I have met some thousands of men and women who, beginning with a moral change, have moved on to the point where they know Christ and say with Him—"Thy will be done."—(C.E.N.)

Letters to the Editor

THE SECOND COMING.

The Editor,
The Australian Church Record.
Sir,

I should be grateful if you would permit me to make use of your columns to put right, so far as may be possible, a matter that has been weighing on my mind for some time.

In an address at the Anglican Summer School held at Hornsby last January, I made a remark which, it was afterwards pointed out, implied that I shared the prevailing disbelief in the literal interpretation of the Second Coming of our Lord. What I want to do now is to make clear to anyone who may have heard me that I completely repudiate all attempts to explain away that blessed hope, or relegate it to an infinitely distant future. On the contrary, the appalling state of the world at the moment, which grows worse from day to day, has finally convinced me that this is the time of "distress of nations with perplexity," spoken of by our Lord as immediately preceding His return in glory to take up His Kingdom and reign. And I am persuaded that the ignoring or ridiculing of this belief by the great majority of the accredited teachers of the Church is the major theological tragedy of the age and the principal cause of the failure of Christianity to speak with any clear and convincing voice to the millions who are as sheep without a shepherd, and see no meaning in the tragic events which are doing us around us.

I am, etc.,

ROBERT C. FIREBRACE.

Wahroonga, 20th June, 1939.

Love is the greatest thing that God can give us; for Himself is love; and it is the greatest thing we can give to God; for it will also give ourselves, and carry with it all that is ours.—Jeremy Taylor.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"The Church is full of willing people. Some are willing to work. Others are willing to let them."—Anon.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecc. 9: 10.

JULY.

29th—Thursday. St. Peter's Day. None would have been more surprised and shocked, if we may judge from his writings, than St. Peter himself, at the Papal Pretensions of succession of supremacy and possession of the Keys of Heaven and Hell. No historian can assure us of Peter's position in Rome. Certainly it was not superior to St. Paul's. Some have surmised that Peter perhaps headed the Jewish section of Christians, and Paul the Gentile ones.

AUGUST.

2nd—Fourth Sunday after Trinity. Things temporal and things eternal go together. It is human narrow-mindedness which separates them. Things temporal are stepping stones to things eternal, when rightly used.

6th—Thursday. John Huss burned, 1415. He was influenced by "the morning star of the Reformation" in England, Wycliffe, and in turn, Huss influenced Luther. How grateful should we be that English Protestantism has escaped the modern persecutions of the Continent!

9th—Fifth Sunday after Trinity. Peace without and peace within is to-day's topic. If the whole Church had always said this prayer with deep intention, perhaps the course of this world had by now been more peaceably inclined.

10th—Calvin born, 1509. This great thinker and Reformer has left his mark even upon English Christianity in various ways. His cold logic applied to the doings of the Almighty have repulsed many people. Which goes to prove that, as Job said, in effect, none can by thinking find out God. Yet it is comforting, as our Article says, to believe that God does foreknow. We feel amid chaos that there is a plan somewhere.

12th—Wednesday. The Battle of the Boyne, 1690. This little skirmish, as modern military experts would judge it, decided that Rome should not rule England. William of Orange defeated James II., who had fled from the throne.

To Australian Churchmen.

HAS INSTITUTIONAL RELIGION FAILED?

(By G. W. Halcombe, B.A.)

IT is difficult, as Burke said, to bring an indictment against a whole nation; so I must deal with individuals or groups within the community.

The chief trouble that has come over so-called Christian nations is that men have got into the habit of thinking they can do without God. When I get pessimistic about the present condition of the Church, I find much comfort in reading once more the history of the Christian Church down through the ages. In every age, taking each as, say, a century in length, you will find ups and downs, ebbs and flows of faith, recessions, and backwaters.

But apparently this has been the experience of most countries. It would be very interesting to describe a graph of the religious enthusiasm of the Hebrews, beginning, say, with Exodus and ending with Jeremiah, who clearly foretold the Captivity, if his countrymen persisted in worshipping false gods. The graph would reach its zenith in the reign of David; the anticlimax would set in with Solomon and his two wretched sons, would continue on the down grade with Nadab, Baasha and Ahab; then up with Asa and Jehosaphat; down again with Jehoram, Jehu, Joash and Ahaz; up again with good King Hezekiah; down with Manasseh; up with Josiah; down with Jehoahaz, Jehoia-kim and Zedekiah, when the southern kingdom was taken into captivity. This would be the nadir of the graph.

And all these fluctuations took place whilst outstanding prophets like Elijah, Elisha, Hosea, Amos, Isaiah and Jeremiah were doing their utmost to restore true religion.

Empires rise and fall. If we only knew the whole of the facts, the probability is, if one may say so with reverence, that the Almighty put an end to their existence, because they refused any longer to acknowledge Him.

Many people lead an upright moral life, and are perfectly honest in their business dealings; they never go to Church and possibly never say their prayers. They ask to be let alone, and are quite indifferent as to whether there is a god in heaven or not. All morality must be rooted in religion; otherwise whence does it get its sanction? These good-living people—I can't call them godly—owe a debt which they refuse to acknowledge. They are moral because they wish to be respected by their fellows, and are living on inherited spiritual capital created by generations of practising Churchmen, and in accordance with the tone—i.e., an accepted code of right living—created by the teachings of the Church. But a branch cannot live very long when separated from its parent tree; it has lost its supply of sap and inspiration. It is therefore only a question of time before this man meets the fate of the man in the Parable of the Sower, who received the seed in stony places, and after a time withered away because he was not rooted in religion.

The people I have in my mind at the moment may be classified as follows:—

- (a) Atheists.
- (b) Agnostics.
- (c) Converted Christians.
- (d) Nominal Christians.

In these days I never meet and seldom hear of an atheist. Thinking men and women—and it is only those who are worth bothering about—no longer deny the existence of a Deity. The burden of proving a negative would be too onerous for them. An atheist has been defined by John Buchan as "a man who has no invisible means of support."

As to agnostics, there are heaps of them, either express or implied. But they do not worry about it—they neither affirm nor deny—they leave that to other people. Converted Christians need no attention from me, because they are already within the pale, so the rest of my remarks will be directed chiefly to the nominal Christians.

In the days of my youth the Churches, speaking quite generally, used to be fairly full and sometimes crammed. Nowadays it is difficult to get a decent congregation together. What is the reason? In the last generation people went to church (a) from a sense of duty, or (b) because it was a tradition or habit, or (c) because it looked respectable and the correct thing, or (d) to worship.

Nowadays the duty no longer binds, the tradition and habit have fallen into disuse, the "respectable" element has become too hypocritical to last, and only the genuine worshippers remain. I regret to say these last are a very small minority in this community, and yet they are the leaven and the only hope of the future. To change the metaphor, they represent the kernel as opposed to the husk, because they bear the whole burden of work and responsibility. I would strongly oppose the lowering of our ideals and standards in order to rope in the unchurched masses.

Church attendance is probably all the richer for the abstention of indifferent people, because we now have quality instead of quantity. Indifferent people are really a liability, not an asset. If we can shed the husk and keep the kernel, the Church will continue to be, what it has been all down through the ages, the greatest moral dynamic the world has seen.

Nominal, i.e., conventional Christians substitute antique tradition for a living faith.

A very painful comparison can be drawn between the ritualistic, ceremonial Christians of today and the Pharisees and Scribes. What was wrong with the latter? It was simply that they had refused to grow spiritually and made a perfect fetish of the observance of the letter of the Mosaic Law. The prophets of the Old Testament inveighed against the priestly institutionalism of "new moons, and sabbaths and sacrifices and appointed feasts," out of which all religion had departed.

Sanctified Humbugs.

In these days we must still beware of the ecclesiastical mind which exalts dogma above discipleship, which is more concerned about formulae than faith, and ritual rather than righteousness.

Christ said that wealthy people are to be pitied. Institutional religion too often seeks their patronage. How often have I heard a minister say, "I daren't offend Mr. and Mrs. So-and-so; they are my best supporters"?

Christ laid down no polity for the future government of His Church. Had He attempted to do so it would probably have worked out with fatal

results, because His followers would surely have worshipped the letter of the constitution rather than have breathed any spirit into it.

Christ must have foreseen the future schisms in the Church which He had founded, otherwise He would not have prayed for its unity in His agonising prayer in Gethsemane. But knowing that all religion must be progressive, as experience and interpretation unfold themselves, He would not take the risk of cramping its growth by endowing it with a cast-iron constitution, but allowed each generation and each country to work out their spiritual salvation with the materials He had provided; Christ was a prophet, not a legislator. The Bible itself is a record of progressive revelation.

Ecclesiasticism unfortunately exists here to-day. I would define it, in the words of A. C. Benson, as "the spirit that confuses proportions, that loves what is unimportant, that hides great principles under minute rules, that sacrifices simplicity to complexity, that adores dogma and definition and labels of every kind, that substitutes the letter for the spirit."

Dean Inge says "Institutionalism has a logic of its own, and leans heavily on the prestige of ecclesiastical tradition." Bishop Brent, of New York, said, "Jesus was not an ecclesiastic. The ecclesiastics did Him to death."

But whatever structure Christ had in His mind for His Church, it is certain that it was to be impregnated from top to bottom with two ideas, worship and fellowship. Dean Inge says, "There is no evidence that the historical Christ ever intended to found a new institutional religion. He neither attempted to make a schism in the Jewish Church, nor to substitute a new system for it."

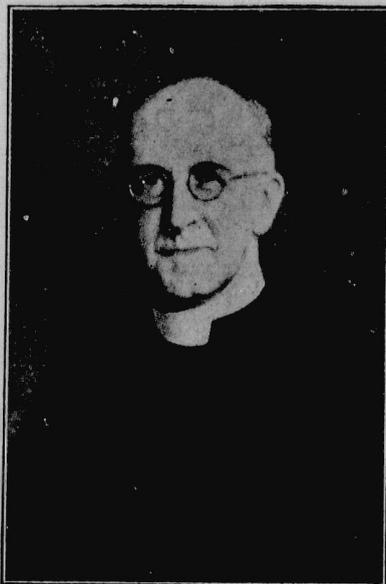
(To be continued.)

THE NEW BISHOP OF LONDON.

Dr. G. F. Fisher.

The younger son of the late Rev. H. Fisher, of Nuneaton, Dr. Fisher, who is 52, was educated at Marlborough (like the present Bishop) and at Exeter College, Oxford, where he was an open scholar. He gained a first class in Classical Moderations in 1908, a first class in Lit. Hum. in 1910 (in which year he won the Liddon Studentship), and a first class in Theology in 1911. After a short period of training at Wells Theological College he was appointed, in 1911, an assistant master at Marlborough. He was ordained in 1912, and two years later, at the age of 27, he succeeded the present Archbishop of York, Dr. Temple, as headmaster of Repton, holding that post for eighteen years. He became Bishop of Chester in 1932, in succession to Dr. Luke Paget, who had resigned. Dr. Fisher was Select Preacher at Oxford University, from 1925 to 1927.

Unlike Dr. Winnington Ingram, the new Bishop has no experience of parochial work, though he has other qualifications to balance this disadvantage. He is not well-known outside his diocese, and he has not taken a very prominent part in the central councils of the Church. There was one occasion, however, two or three years ago, when he made a memorable intervention in the Church Assembly. His speech on this occasion caused the Assembly to reverse the policy it had hitherto followed of reducing the



DR. G. F. FISHER, BISHOP OF CHESTER
who has been nominated by the King for election as
the new Bishop of London.

number of Church Training Colleges. This speech made a great impression, and was much talked about afterwards.

In 1917 Dr. Fisher married Miss Rosamund Foreman, daughter of a clergyman and granddaughter of the late Dr. S. A. Pears, who was also headmaster of Repton. He has six sons, all under 15. Such a family installed at Fulham Palace will, it is recalled, be no innovation. Dr. Mandell Creighton, who preceded the present Bishop of London, had seven children. When the family went to Fulham, in 1897, the eldest child was 25, and the youngest but 10.

Possessing strong views on national service, Dr. Fisher, after the crisis last autumn, declared his belief that it was right that we should re-arm and call on the people to equip themselves for national service. "We must talk in the language which the dictators understand," he declared. "Not only is this nation bound to be equipped for war, but that is the only effective way of securing a respectful hearing for what we have to say."

Dr. Fisher will commence his new work on September 1. Dr. Fisher is known not only as a brilliant scholar, but as an all-round sportsman. While at Oxford he gained many scholastic honours, whilst he captained his college boat club and rowed in the winning crew of the Trial Eights in 1908. He was also a keen Rugby player.

In the last issue of our paper we inserted a comment from the English "Record" concerning Dr. Fisher's appointment. "The Church Times" says, inter alia:—

"In following Dr. Winnington-Ingram, Dr. Fisher's new task closely repeats his previous call to follow Dr. Luke Paget. He has proved himself, in Cheshire, an effective evangelist, a man of wide sympathies and becoming modesty; but his outstanding gifts are those of administration. He is known more as a hard worker than as a glib talker; he has stuck to his own duties and not run about the country settling, or attempting to settle, the affairs of everybody but the members of his own flock. In London he will certainly be compelled to delegate much more to others than he has been disposed to do at Chester. But he is still vigorous, able to take up strenuously the task of providing new churches and raising fresh money for

clerical stipends. He is a man of strong and independent character, possessing a practical intellect, capable of applying theological principles to active needs. He is not a teacher of theology. But he has a theological mind, and will count for much in public life.

"His administrative policy, we have no doubt, will accord with the sympathetic, moderately enlightened and moderately High Church tendencies of the majority of the episcopate. Roma locuta est.

"This fact brings immediately to the fore a problem which is largely peculiar to London and one or two other dioceses. Under the large-hearted rule of Dr. Ingram, during a period of immensely active development in the worship of the Church, a great number of Anglo-Catholic parishes have enjoyed a very free hand in ordering their worship and in introducing liturgical innovations. For such changes, except in a very few instances, the authority and consent of the Bishop, either explicit or implied, have been claimed. Customs have thus been formed, and familiarised to a whole generation of churchpeople, which it would be both difficult and unjust to try to eradicate."

A correspondent to the "Church Times" writes: "The Bishop's custom hitherto in Cheshire has been to wear the cope, but not the Eucharistic vestments."

The comment of the "English Churchman and St. James' Chronicle" is:—

"The announcement that the King has nominated the Bishop of Chester to succeed Dr. Winnington Ingram as Bishop of London, follows the line of general expectation. The King's nominee is spoken of as a 'moderate' churchman, a description which has been verified by his seven years' occupancy of the Chester see. He has a fine University record. A schoolmaster Bishop, he has had no experience of parochial work other than that gained by episcopal oversight. He succeeds to a position rendered difficult by the failure of his predecessors to give effective discouragement to ecclesiastical lawlessness. Evangelicals will look to him to improve matters in this respect, and will pray that he may have grace, wisdom and fidelity for the task before him."

Churchpeople throughout the Anglican communion will follow with interest, and, we trust, with prayerful interest, the Bishop in his new and far-reaching and important work.

NATIONAL COUNCIL OF RELIGIOUS EDUCATION.

The National Council of Religious Education of Australia is holding its 6th Biennial Convention of Sunday School and Youth Workers in Melbourne from September 20th to 25th. Seven denominations are co-operating in this Convention, and the theme chosen is "Christian Leadership of Youth To-day."

Delegates will be present from all States. Specially reduced and attractive railway fares have been arranged, and a good panel of speakers is assured.

The pressing problem of the present age constitute a definite challenge to youth, on whose shoulders the burden of the days to come will fall. How these problems will be solved largely depends upon the attitude of life that leaders and teachers of youth impart to-day. This Convention will provide help and solution to some of these problems.

Youth leaders are urged to register as delegates. Hospitality will be provided for Interstate delegates so desiring.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

ST. ALBAN'S, LEURA.

We wish to correct a somewhat misleading statement which appeared in a recent issue of our magazine, namely, that the B.C.A. Women's Auxiliary at Leura had held its last meeting. The real facts of the case are these:—

The St. Alban's B.C.A. Women's Auxiliary has ceased to exist in name only, since work for the B.C.A. still goes on. However, a new organisation, known as the St. Alban's Women's Missionary Guild, with wider scope and sympathies, has been formed. It has been formed with the object of stimulating missionary effort and increasing missionary activity. As a result of the new missionary policy of the parish, not only does the B.C.A. benefit, but there has been a revival of interest in the Ladies' Home Mission Union, the local centre of which passed out of existence some few years ago.

The new Guild will also assist in raising funds for the work of the C.M.S. and A.B.M. The first meeting was held in April, when the Rector presided and the Rev. Frank Rogers gave the missionary address. The meeting was largely attended and the response for the support of missionary work has been most generous.

CHRIST CHURCH, ENMORE.

New Parish Hall.

On Saturday, 17th June, the Rt. Rev. the Bishop Co-adjutor opened and dedicated a new parish hall at Christ Church, Enmore. The opening ceremony was preceded by a short service in the church, and followed by a tea meeting in the new hall. The public meeting afterwards was presided over by the Ven. Archdeacon W. Martin.

The hall, which was designed by Professor Wilkinson, is a fine example of how comfort and utility may be combined, and the Rector, Rev. H. J. H. Lofts, and his parishioners are to be congratulated for the progress displayed in the erection of this outstanding edifice.

SETTING OF A FOUNDATION STONE AT THE BOYS' HOME, CARLINGFORD.

A large gathering assembled at the Boys' Home, Carlingford, on Saturday afternoon, June 17th, to witness the setting of the foundation stone of the new Dining Room.

At the invitation of the Archbishop, Sir Thomas Buckland performed the ceremony of setting the stone.

His Grace then spoke briefly of the excellent work that was being accomplished by the Carlingford Homes for both boys and girls. "This is a very proud day in the history of the Home, and special thanks are due to the Committee, and particularly the Clerical Secretary. They are engaged in a worth-while piece of work," continued His Grace. "These are happy homes, and not merely institutions."

At the close of the ceremony afternoon tea was provided for the visitors. During the serving of tea the Rev. F. W. Tugwell announced that the offertory received was £95, and if it were made up to £130 an additional part of the work would be able to be continued, namely, a staff dining and a living room. Within five minutes the £35 was subscribed, to the great delight of all present.

GIRLS' FRIENDLY SOCIETY.

The Exhibition of Handwork held on the 26th May in the Lower Hall of the Chapter House was a great success. The proceedings were opened by Lady Gordon, who was introduced by Mrs. Mowll, and who expressed admiration for the beautiful work done by the girls. The millinery and frocks, costing no more than 5/-, created much discussion.

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His Grace, the Archbishop, honoured us with his presence, and we were pleased to think that he could spare us the time.

NOTES AND NEWS FROM OUR PARISHES.

St. Andrew's Lane Cove.

On Wednesday, 28th June, at 8 p.m., there was held in St. Andrew's the annual display of work carried out by the Y.P.U. and M.S.L., together with the annual medical appeal for C.M.S. The speaker for the evening was the Rev. A. J. Grace.

St. John's, Ashfield.

Sunday, June 25th, was the occasion of the Patronal Festival at St. John's. The Rev. T. C. Hammond, M.A., was the preacher at the 7.15 p.m. service. On Monday, 26th June, there was a social gathering in the parish hall. Miss Wall and the Ladies' Committee united with the acting Rector (Archdeacon W. A. Charlton) in making these special services of real interest.

St. John's, Moss Vale.

The Mothers' Union was established at St. John's on 21st June at 2.45 p.m., when the Rector (Rev. H. G. S. Begbie) conducted the Admission Service. All M.U. members throughout the diocese will be pleased to congratulate and welcome the new members of Moss Vale.

St. Faith's, Narrabeen.

Mr. C. H. Sherlock, who has been Catechist at St. Peter's, St. Peters, for the past two years, is now Catechist at Narrabeen, assisting the Rev. F. G. Standen with the strenuous work associated with five branch churches and a parish church.

St. Mark's, Cook's River.

Mr. S. Bidwell is at present assisting with the Sunday School work at St. Mark's.

St. Stephen's, Willoughby.

Anniversary services have been arranged for St. Stephen's on Sunday, July 9th. In connection with the anniversary, parishioners are being asked for a special offertory of £25. We would wish the Rector (Rev. L. Gabbott) and church-people every blessing on this occasion of special interest.

St. Paul's, Chatswood.

The new church building fund appeal for St. Paul's is progressing excellently, and the Hon. Treasurer, Mr. T. A. Strudwick, has expressed grateful thanks to all those who have responded to this appeal.

St. Nicholas', Coogee.

The 39th Annual Festival of St. Nicholas' will be held on Saturday, 15th July, with special services on Sunday, 16th July. At 5.45 p.m. on Saturday there will be the Parish Tea, followed by a Choral Recital at 7 p.m. and a Grand Concert at 8.15 p.m. The Rector (Rev. A. P. Wade) is anticipating a worthy response at this annual event.

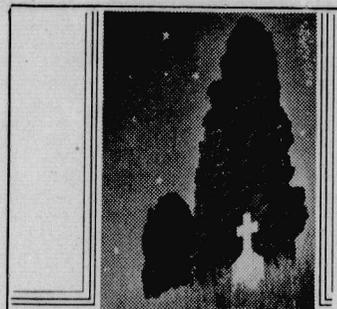
St. John's, Woolwich.

Anniversary services were held last Sunday. The Rev. R. J. Cameron, Rector of Turramurra, and one of the first incumbents of Woolwich, preached at the evening service. A parish gathering is being held to-night.

Diocese of Newcastle.

70th ANNIVERSARY OF CHURCH AT MUSWELLBROOK.

The 70th anniversary of the present St. Alban's Church of England is now being celebrated. The first ceremony took place on Saturday, June 17th. On Sunday the cele-



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brant and preacher was the Right Rev. Dr. de Witt Batty, Bishop of Newcastle. The Archbishop of Sydney, Dr. Mowl, will attend the celebrations on Sunday, July 2.

The old church of St. Alban was built about 1843. The first corner stone of the present building was laid by the late Bishop Tyrrell on November 11, 1864.

The Rev. W. M. Reay Campbell is the present Rector.

A CENTENARY.

St. Paul's, Paterson, is just about to begin its centenary celebrations. The Archbishop of Sydney and the Bishop of Newcastle are to take part in some of the special services on July 2 and 9 respectively. The Paterson district is one of the earliest settled parts of the Newcastle and Maitland districts. The Rev. John Jennings Smith, M.A., was at first Chaplain and then incumbent of Paterson, and his parish extended some sixty miles up the Paterson and Allyn Rivers. He was succeeded by the Rev. F. Adams, whose ministry is still remembered by a few of the older people of the parish.

QUEENSLAND.

Diocese of Brisbane.

DIOCESAN SYNOD.

Extract From Missions' Report.

"The total revenue from all sources was £3947/18/3, an increase over last year's figures of £431/9/8. Direct offerings show an increase of £579/14/3, and had interest on bequests kept up to last year's standard, the quota of £3960 for the work of the Board would have been exceeded. It is very encouraging to those who for long have worked for increased missionary interest in the parishes that improvement in direct giving has been so marked."

THE ARCHBISHOP'S CHARGE.

In a comprehensive review of the year's doings the Archbishop referred to the encouraging things. Some 21 churches and halls have been built, and 19 other building schemes inaugurated. Several new parishes have been formed; then there was the expansion of the work amongst men and boys; the Archbishop said:—

"I do not think that it is generally realised in the dioceses how much is being done in this respect; but I should like to state it as my considered opinion that here, at least, is one sphere of work in which we are well ahead of the Old Country. I do not know of any diocese in the Anglican Communion where work of this kind is better organised."

His Grace referred in very appreciative terms to the devoted work of the laity and the growth of definite spiritual activity among them. The central organisation is functioning well, and the parishes are acting loyally in relation to it.

After indicating avenues of progress in the future, the Archbishop closed on a note of spiritual exhortation. He said:—

A New Spirit.

"But when all is said and done, the thing of which we stand most in need is a new spirit. We need a spirit of enterprise, a spirit which recognises the work of the Church as a great and glorious adventure, which is always on the look-out for new openings, new opportunities for spreading the Gospel, new means of building up the faithful towards that perfection to which we are all called. The church which is satisfied with things as they are, is bound to stagnate and to fail. The parish which is wrapped up entirely in its own problems and can see nothing of the larger issues is robbed of the greatest source of inspiration . . .

"We sometimes think of religion as an essentially conservative force, preserving the best traditions of the past and handing them on to the future. Or we think of it as mainly introspective, teaching us to look in upon ourselves, to examine and disentangle the motives of our own hearts.

"There is a certain truth in these representations; but it is only a little measure of the truth. It is far more important for us to realise that Christianity is outward-looking. Its gaze is fixed upon the future. It is engrossed in the effort to bring in the Kingdom of God. It should be so earnestly striving to affect its environment that it has no time for despondency and no temptation to apathy.

"There is good evidence that this is widely recognised in many of our parishes. There is genuine enthusiasm and very considerable progress. But I look forward to the time when a call to the diocese will be responded to not only by a section, but by every parish without exception. I am quite certain that the parishes will find themselves all the stronger and the better if they try to assist causes which are not confined to their own area exclusively.

"This, of course, is true not only of the parish, but of the diocese itself. In enumerating the causes for encouragement during the past year I might very well have mentioned our increased contribution to Missions. We have actually contributed £400 more this year than we did last, and we are thus getting back towards the peak of our efforts during the prosperous years. I am quite certain that this will have a good effect upon the spirit of the diocese as a whole."

Friends of Mr. J. McKern will be sorry to learn that owing to failing health he has found it necessary to resign his position as Hon. Treasurer of the Church Missionary Society of Australia and Tasmania, which office he has held since the inception of the Federal body. It is not easy to assess the tremendous contribution Mr. McKern has made to the Society over a long period, and we trust he will still maintain his association with C.M.S. in other ways. Mr. A. L. Blythe has been elected the new Federal Treasurer.

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Personal.

We are sorry to learn that Mr. R. G. Moon, organist of St. Anne's, Ryde, Sydney, has been seriously ill in hospital. His many friends will hope for a speedy recovery.

Word has come to hand that Rev. and Mrs. L. J. Harris and Mr. G. R. Harris, of C.M.S., have reached Darwin safely in the new lorry, after a safe overland journey. Miss K. Harris has arrived at Groote Eylandt.

The Ven. Archdeacon Pitt-Pitts, of the C.M.S. Ruanda Mission, East Africa, will visit Australia this year for a series of missionary missions. It is hoped he may reach Sydney in time to preach the Synod sermon on October 9th.

The death occurred at Kyneton, on Tuesday, June 6, of the Rev. Henry William Russell Topp, at the age of 63 years. Mr. Topp began his ministry in the diocese of Bendigo, being ordained deacon in 1909 and priest in 1912. After holding several posts in that diocese he came to Melbourne as assistant chaplain at the Missions to Seamen in 1922. For a short while he was in charge of Spotswood, and then returned to the Missions to Seamen. Later he became Minister of Belmont, and then Vicar of Dingley. He retired from the latter place on account of ill-health, 1930.

News has been received from England of the death on Thursday, June 1, of the Rev. Francis Ernest Brown, D.D., headmaster of the Geelong Grammar School from 1911 to 1929, when he returned to England.

Many of our readers will join with us in sympathy with Mr. H. A. Corish in his serious illness. Mr. Corish has been for many years a sympathetic and practical supporter of the "Church Record," and is well-known in other Evangelical activities. We pray for him comfort in his sickness and a speedy restoration to health and strength.

Many friends of the Armidale School will have learned with regret that the headmaster has handed in his resignation to the School Board and reluctantly the Board has accepted it. Mr. Young has given his very best to the school over a period of two and a half years, and the school buildings and equipment are far in advance of what they were when he came.—Armidale Diocesan Paper.

The Council of the Church of England Girls' Grammar School, Tintern (Victoria), has appointed as Headmistress of the school Miss Constance Wood, B.A. (Hons.), Dip-Ed. (Lond.), in succession to Miss E. L. Colebatch. Miss Wood was educated in London, graduating in arts at the London University with honours in English. After some years of teaching experience in England, Miss Wood came to Australia, where she has held the post of senior English mistress at Sydney C.E.G.G.S., and at Clyde Girls' Grammar School, Woodend.

The Rev. F. Maling, assistant curate at St. Augustine's, Moreland, has been appointed to the charge of Melton, and will be instituted by the Archbishop of Melbourne on July 5.

The Rev. R. B. Robinson (Home Mission Secretary), with his wife and daughter, has left Sydney for a short vacation at the mountains. We hope they may have a very restful time and return much refreshed. From all accounts they will be enjoying some "snowy" weather.

Mrs. E. J. B. White and her daughter, Nancy, of the Vicarage, Holy Advent, Malvern, were knocked down by a car at the corner of Bourke and Swanston Streets, Melbourne, on Friday, June 2. As a result Mrs. White has had to remain in hospital for a few weeks.

We desire to express our hearty congratulations and good wishes to the Rev. A. H. Kirk, Acting Rector of St. Jude's, Randwick, upon his recent marriage.

Miss Cynthia Mary Wood, youngest daughter of the Rev. C. W. and Mrs. Wood, Kooyong Road, Malvern, was married at St. George's Church on Wednesday, June 7, to Mr. Colin Lachlan McInnes. The ceremony was performed by her father.

After an unbroken ministry of fifty-three years in the Diocese of Adelaide, Archdeacon Clappett, of Mitcham, will retire at the end of June.

The Archbishop of Sydney was in Melbourne recently and was the principal speaker at the Church Missionary Society Birthday Rally.

The Bishop of Wellington is going to England for a short time in order to recuperate his strength. The accident he suffered on Anzac Day last year left him in impaired health and to make matters worse he had to undergo an operation. The immense amount of work he has put into promoting the Cathedral Fund appeal in addition to his other activities has evidently drained his reserves of strength and he is taking this trip immediately on medical advice.

Canon Culwick, for very many years a missionary in Melanesia, who has been in Waiapu Diocese (N.Z.) for some time, has retired and has gone to live in the Melanesian cottage at Kohimarama. This cottage was left by the late Miss Atkin (sister of one of the first Melanesian martyrs, Joseph Atkin), in trust for the use of retired Melanesian missionaries.

The death is recorded of Sir William Ramsay, at the age of 88. The English "Record" says: "He will long be remembered by archaeologists and geographers as an outstanding authority on the topography and antiquities of Asia Minor, but generations of Bible students will owe him a still deeper debt of gratitude for the light he has shed on the setting of many of the New Testament Scriptures. His careful scholarly investigations led him to admire and champion the accuracy of St. Luke as an historian, and he repeatedly proved this by associating local discoveries or inscriptions with details of wording used by St. Luke. He advanced an interesting theory that St. Paul's 'thorn in the flesh' was chronic malaria, as against the common theory of eye trouble. More attention and importance was given to the question of the bounds of Galatia, where Ramsay's 'South-Galatian' theory clashed with the 'North-Galatian' one of Lightfoot and the older commentators. Subsequent theological opinion, with a few notable exceptions, has generally accepted Ramsay's contention. His books, 'St. Paul the Traveller and Roman Citizen,' and 'The Church in the Roman Empire,' gave a great impetus to the study of early Christian history."

Dr. T. R. Glover, Public Orator of Cambridge University since 1920, is retiring from all his academic posts at Cambridge next September. He is 70 years of age, and has been classical lecturer in St. John's College since 1901.

"SCHOOLBOY HOWLERS."

"A churchwarden is a godly layman, who appropriates the money of the offertory, and acts as a check on the extravagance of the parochial clergy." "The Sadducees did not believe in spirits, but the publicans did." "A person wishing 'Good-bye' to a clergyman's wife when they were going to another parish, said to her: 'We shall miss your husband's sermons very much, for, you know, intellect is not what we want in this parish.'"—From Bishop Walsham How's Notebook.

A MEDICAL MISSION IN GROOTE EYLANDT.

A Story of Courage and Endurance.

The other day an incident took place at Groote Eylandt which well displays the "grit and gumption" (as Bishop Kirkby used to put it), of our black people. A woman, by name Da-ringpa, was journeying in the bush with her small babe on her right hip, according to their way of carrying the picaninnies, and followed by her two small sons. As she was wading in a flooded creek in order to cross it, a large crocodile suddenly appeared on her right hand, and tried to get her baby. It nearly succeeded in carrying off the child. The mother, Da-ringpa, tried to drive the creature away, striking at it with her right foot. To her horror, her foot was caught in the crocodile's mouth, and a life and death struggle ensued. Her two little boys, Gulima and Monkey, rushed to her assistance, catching hold of their mother's left arm and holding her with all their might. The mother, thus supported, had the presence of mind to push her leg further into the reptile's mouth, and so tickling its throat as to cause it suddenly to release her foot. Meanwhile, it lashed round with its great rough tail, struck the boys on the head, and made a large weal on Da-ringpa's back. The lads still held on in the grim struggle and helped their mother quickly to the bank of the creek. Other women, who had seen the fight, frightened the crocodile away.

The poor babe fainted from loss of blood, and the mother was in a state of collapse. The women quickly heated iron-bark leaves and put them on the baby's back. The baby had a deep gash on the right side, exposing the ribs, another just above the right hip, a deep jagged tear, and also a deep puncture in the groin. Da-ringpa had a deep gash on the front of one leg, another above the knee, and a third on her right arm, together with weal marks across her back where the crocodile had thrashed her with his tail.

Both mother and child were too sick to travel for three days, and they only came into the mission station on the fourth day after their accident.

During the treatment of her child the mother was splendid. While the sister was giving the babe a trying time in cleansing the wounds and putting on the dressings, the mother would feed it; and when the sister gave her a grain of medicine to give to the babe, she would take a mouthful of water, put the grain of medicine on the baby's tongue, then put her mouth against the infant's very quickly and shoot the water from her mouth into the infant's, so washing down the pill! "It was so quickly and cleverly done," said the sister, "I used to stand lost in admiration, and the mother would laugh at me!" In dealing with the wounds, the sister said: "I could not suture them, as it was four days after the accident, but I managed to draw the edges together with wide strapping. After the strappings were no longer needed, dry dressings only were applied, and three days after, the mother took the infant for a walk about!"

This story indicates the power of endurance of our Myall blacks, and also reveals the necessity and benefit of our medical missionary work.

At this time in the year, when the needs of our missionary hospitals and dispensaries are being stressed, and gifts are invited for the work, we must not forget the work amongst our own aboriginals, who constitute a very special obligation to the Australian Church.

If only Christian people would seek to visualise the conditions of those who have to endure pain and weakness because of the lack of missionaries and the due supply of food and medical necessities, we feel sure there would be a response very much more commensurate with the need.

The work of our northern missions is so developing that its very success is causing anxious concern at headquarters, because of limited funds. It is no easy task to have to curtail the really frugal orders sent in by the stations, for their yearly or half-yearly supplies. It is with no easy heart that one learns that in one mission four elder girls

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and over forty children have gone "walkabout" for some days in the bush, gathering as well they can, the native foods, in order to save the depleted store of flour. We can well imagine the heartbreak of those who are giving freely their life's service for the uplift of these children.

THE COST OF DISCIPLESHIP.

Writing from Karachi recently, the Rev. C. W. Haskell, of the N.Z. C.M.S., gives the following interesting incidents of the work:—

"The Bishop of Lahore has been paying his annual visit to this corner of his huge diocese, and we have been giving him a very great deal of work to do. I suppose it will surprise you to learn that this huge diocese is seven times the size of England, and in parts is 1000 miles from north to south and 600 miles from east to west. At present there are about 90,000 Christians belonging to our Church in this huge area. The Bishop of Lahore has an Indian assistant Bishop, but he is not able to visit Karachi.

"The Bishop confirmed 50 candidates in our Church, and was surprised to find that people speaking eight different mother-tongues were represented among these. Among them was a young man of 22 years, who is an "Old Boy" of our High School, and who was converted four years ago. He was a Mohammedan, and his father holds a responsible Government position. After the young man was prepared for Confirmation, his father paid a visit to him and persuaded him to accompany him home, saying that the young man's sister was very ill. The father lives in a place miles away from any Christians, and when he got his son home and failed to persuade him to renounce

Christ, he set a savage dog on to him and stood with a gun in his hand ready to shoot both the boy and the dog when they were both in a straight line in front of the gun. He only decided not to fire when a Mohammedan friend nearby reminded the father that if the boy should be shot in this way suspicion would most certainly attach itself to him, and his position would be very unpleasant. The young man ran away by night and walked all night to a railway station, arriving at Karachi two days before the confirmation service. His arm is a mass of bites from the shoulder to the wrist, and it brought it home to the Bishop most forcibly how some of these people suffer for their faith.

"The boy has just been in to see me to report on the medical treatment of his wounds, and his only comment on his very rough treatment is, 'I was only half a Christian before, but now I feel I am a Christian.' He has certainly been called to the fellowship of Christ's sufferings, and has thus entered into a state of real blessedness.

"Several of the other candidates were Hindu and Mohammedan converts, and it was very thrilling to see the brightness of their faces as they looked forward to receiving the fulness of the Spirit of God.

"The confirmation service was followed by a communion service, when over 200 made their communion. This was followed by a short service in which the Bishop commissioned the vestry, and sent them forth to their tremendous task of winning this huge parish to our Saviour."

207 MEMBERS OF PARLIAMENT SUPPORT OXFORD GROUP APPLICATION.

"Fundamental Principles of Christianity."

Two hundred and seven Members of Parliament of all parties signed a motion in support of the Oxford Group's application to the Board of Trade to form an "Association not for profit."

The motion reads:—

"That this House considers that the application of the Oxford Group to form an 'Association not for profit' under the name by which it is at work, and alone recognised in over sixty countries, should be granted by the President of the Board of Trade, that, as stated in the petition to the President of the Board of Trade; which has now been signed by 207 Members of all parties, 'whether the movement is incorporated or not it must continue to operate not merely in this country but throughout the world under the

name of 'The Oxford Group'; and is of the opinion that if, as a result of insufficient inquiry any person, as has been alleged, should fail to distinguish between the Oxford Group and any other society to which the name of Oxford is applied, such an exceptional confusion should not be accepted as a legitimate argument for refusing the Oxford Group's application; and it therefore urges the President of the Board of Trade to allow the proposed incorporation, so as not to impede a movement which is doing work of great value in securing national and international application of the fundamental principles of Christianity."

—(C.E.N.)

F.B.P.O.

"The Living Church" records the following lament of Bishop Sexton, of British Columbia: "Too many Churchmen have to be classified in the parish registers under the heading, F.B.P.O.—for burial purposes only."

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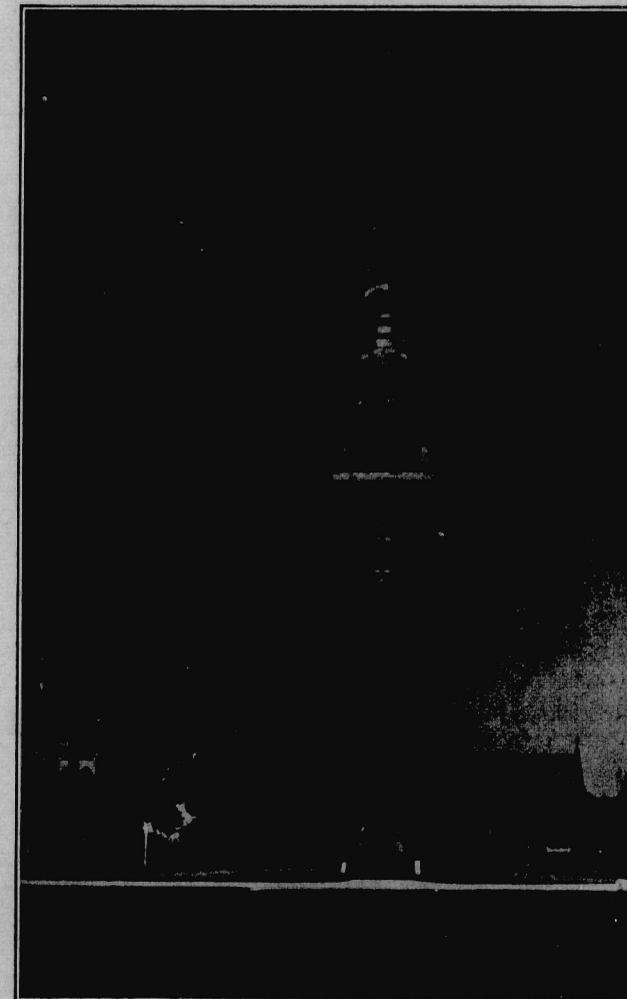
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